



L.J.C. et M.I.

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Members of the Qu'Appelle Indian residential school at Lebret discuss the training of the new Regina Rifle Regiment platoon with Regina Militia Officers. Left to right: Major Elmer Kerr, Second-In-Command, Regina Rifle Regiment, Father Victor Bilodeau, O.M.I., principal of the school, Lt. Col. C. K. Murchison, Commanding Officer of 109 Manning Depot, and Brother E. Aubry, O.M.I., boys' supervisor and sports director of the school. Brother Aubry will conduct the military training for the new platoon.

Special Classes for Indian and Metis Youth

A new deal for Indian and Metis youth in this province started here this week. Young people from Uranium City, La Loche, Cumberland House, Buffalo Narrows, Ile a la Crosse have settled into classes at the Canadian Vocational Training School here.

The special classes, given to them free of charge, paid for by provincial and federal governments, are something new for Metis and Indians.

Hard at work in class are 24 boys and 12 girls. Of this group four of the boys and two of the girls are treaty Indians; the others are Metis. Their selection had been made by officials of Departments of Education and Natural Resources.

For three months the girls will be taught cooking, sewing, first aid and general homemaking.

They receive their training, their board and room and \$10 a month spending money. If they are interested, and if they qualify, some of the girls will stay in Saskatoon and take the course given for nurses' assistants. This will lead them to job opportunities.

Named Provincial

THE PAS, Man. — Very Rev. Albert Chamberland, O.M.I., has been appointed by his Superior General as provincial of the Oblate Missionaries in the Vicariate Apostolic of Keewatin.

Father Chamberland succeeds Rev. Laurent Poirier; he was principal of the Beauval Indian residential school.

Militia Enrolled at Lebret School

The Regina Rifles regiment has formed a platoon at the Fort Qu'Appelle Indian residential school at Lebret.

Forty grade 11 and 12 male students at the school were enrolled as militiamen during an enrolment exercise carried out by 109 Manning depot of Regina, which transported its personnel to the school for the enrolment day.

The platoon will be under the command of Capt. Bro. E. Aubry, O.M.I., boys' supervisor and sports director of the school.

Fr. Victor Bilodeau, O.M.I., principal of the Indian school, said the formation of the platoon provides the boys with the equipment and guidance to continue their military training. The school has a cadet corps and the senior students have completed their cadet training.

They will train in national survival and military subjects and will provide the Fort Qu'Appelle region with a platoon of trained militiamen which local authorities could call upon in the event of a major fire, flood or other disaster in the surrounding communities.

The platoon will be a part of "B" company, which was established by the regiment in the valley in 1952 and now has a small number of militiamen training in Fort Qu'Appelle under the command of Capt. E. J. Butler.

The new platoon will receive an issue of FN rifles, the semi-automatic weapon now used by troops of all NATO countries.

Uniforms, wireless sets and other training equipment will also be issued by regimental headquarters in Regina.

Lt. Col. C. K. Murchison, commanding officer of 109 Manning depot, expressed his pleasure at the calibre of the young Indian men his unit enrolled into militia ranks.

"These boys could easily become one of Saskatchewan's most efficient platoons," he said. "Their physical and mental calibre is exceptionally high."

SELF-HELP

B.C.'s Squamish Indians are putting their money — and their men — to work.

Instead of applying for relief, Indian Superintendent J. C. Letcher explained Oct. 6, the Squamish band applied for federal winter works aid and got it.

The Squamish will put up \$36,000 of their own money to build sidewalks and sewage facilities on the Mission and Capilano Reserves in North Vancouver and a domestic water system on the Squamish Reserve.

Work started Nov. 1 and about 75 Indians are employed.

When the projects are completed, the Squamish band will be reimbursed by Ottawa for 50 per cent of labor costs.

Missioners to Study More Social Science

Ways to give more practical training in social sciences and community development work to Catholic missionaries working among Indians and Eskimos are to be studied by a newly-formed committee of the Oblate Missionaries of Canada.

The committee, headed by Most Rev. Paul Dumouchel, O.M.I., of The Pas, Man., Vicar Apostolic of Keewatin, was formed during the October 6-8 annual meeting here of the Oblate Indian and Eskimo Welfare Commission.

The object in extending the missionary's knowledge in these fields will be to enable him to co-operate more extensively and wisely in the social and economic uplifting of Canadian Indians and Eskimos.

The commission also endorsed a proposal from the principals of Oblate-directed residential schools for Indians to have the commission's Ottawa secretariate take practical steps in improving the education of Indian children in living the Mass and in Christian education in general.

As a start on this, present teaching methods will be surveyed, and a follow-up study will be made of children after leaving school, either for vacations or at the end of their school years.

The 25-man commission which decided on these steps is made up of the eight bishops who head the northern vicariates, 12 Oblate provincial superiors who have Indians or Eskimos within the territory assigned to them, and five other missionary delegates.

The commission named Bishop Dumouchel as its president for the next two years, with Most Rev. Paul Piche, O.M.I., of Fort Smith, N.W.T., Vicar Apostolic of Mackenzie, as first vice-president, and Very Rev. L. K. Poupore, O.M.I., of Ottawa as second vice-president.

Mission Chapel Destroyed by Fire

The Roseau River Indian reserve chapel was destroyed by a grass fire Oct. 11. Rev. O. Robidoux, O.M.I., principal of Assiniboia residential school in Winnipeg, is in charge of the mission. 150 Catholics attended the mission which was visited by the Oblates since 1879. Damage is estimated at \$10,000.

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Ordeal by Ice

Farley Mowat

McClelland & Stewart,

Toronto, 364 pp.,

\$6.00 (Nov. 6 1960).

The author tells in a dramatic way the story of the men who suffered the "ordeal by ice" in Canada's Eastern Arctic, in search of the Western Passage.

This is a first hand account of the most heroic Arctic adventures ever recorded. Mr. Mowat weaves his narrative with a historical commentary, linking together the narratives brought back to life from long forgotten diaries. These are: Michael Lok's and George Baste's notes on Martin Frobisher (1576-1578), Abakuk Prickett's report on Henry Hudson (1610), Jens Munk's account (1619), that of Captain Thomas James (1631-1632), letters of the Sieur de la Potherie (1697), the narratives of James Knight (1719), of Captain Scoresby (1816), of John Ross (1829-1831), of Leopold M'Clintock (1857-1859) and of Charles Francis Hall (1860-1861).

The author is well acquainted with the Arctic and has written eight books, among which is the controversial "People of the Deer". In "Ordeal by Ice", fortunately he has no axe to grind, since no government, mission or fur company was involved in the voyages of these early explorers who prepared the way for Amundsen's and Sargeant Larsen's actual passages.

G. L.

Letter to the editor

Squaw Bay,
Fort William, Ont.

October 14th, 1960

It is with great pleasure that I herewith am renewing subscription of your worthy Indian Record for another year. Every issue brings something of real interest to all to whom the welfare of Indians and Eskimos is not only some kind of lip service but a pressing problem. It brings joy to our hearts to see the enormous progress achieved in the last decade. No doubt that you, Oblate Fathers, have the right to state with sincere satisfaction and contentment well deserved "Major Pars Fui". I wish you all success.

Sincerely yours,

L.V.R.

The Saints, Our Patrons

by Wm. H. Doucette, C.Ss.R.

When we like someone very much we like to take his or her name. Parents like to give the name of their father or mother to their child; Grandparents become patrons of the little ones named after them and are proud and happy to have these beloved namesakes.

So it is that Catholics name their children with names borne by saints. Thus each child has an earthly and a heavenly patron and is taught to love and pray to him or her.

Imbued with reverence for God's creation, the Church attributes to various saints a special interest in the things that man surrounds himself with to live with in this world.

So we have saints whose patronage extends from toothache to television, from car-riding to rocket-launching.

St. Appollonia, patroness of dentists, is a heavenly friend to have when you suffer from a toothache. The late Pope Pius XII named **St. Clare of Assisi** patron saint of television; the cloistered nun saw miraculously events which took place many miles from her convent.

St. Barbara is invoked against fires, but did you know that **St. Florian**, the soldier martyr, is also one to pray to against fire in the home?

Saint Barbara is also the patron saint of army gunners; she also is invoked against thunder and lightning.

Saint Luke wrote a Gospel, but how many know he is the patron of medical doctors since he was a medical man himself?

There are many more but we shall talk about some who are less widely known than **St. Anthony**, who helps find lost things.

Did you ever see a Sister of the Society of the Daughters of St. Vincent de Paul? Their foundress, **St. Louise de Marillac**, was declared patroness of Social Welfare work by Pope John XXIII. The gentle Bishop of Geneva, **St. Francis de Sales**, is the patron of writers and reporters.

We know we get our throats blessed in honor of **St. Blaise**, martyr and bishop; he is also patron of night-watchmen! Did you know that **Saint Lucy**, martyr, is the patroness of eye-diseases? She will help those who pray her to see well: physically and spiritually. Her feast is on the 13th of December.

St. Cecilia likely never played a musical instrument, but in her heart she sang a canticle of love to God; she is the patroness of church choirs and of Church music.

St. John Baptist de la Salle, founder of the Christian Brothers, is patron of Catholic schools.

Young **Dominic Savio** is patron saint of schoolboys; **St. Aloysius**, a Jesuit student, is patron of all students.

St. John Berchmans, another Jesuit, is a patron of novices,

who are pupils in the religious life. **St. Stanislaus Kostka** is also patron of novices. **St. John Bosco**, founder of the Salesians, is the patron of all youth.

The Chancellor of Henry VIII of England, **St. Thomas More**, is the patron saint of lawyers.

Farmers are not forgotten: **St. Isidore** of Spain is their patron. The hunters have **St. Hubert** as their patron. **St. Michael** the Archangel is the patron and defender of the Universal Church, and patron of Armed Forces.

Countries have their patrons too. **St. George** is patron of England; **St. Alban** is patron of the Anglo-Saxon countries of Britain.

St. Denis is patron of France. **St. Joan of Arc** is the secondary patroness of France.

St. Joseph is the patron of Canada.

Our Lady of the Immaculate Conception is patroness of the United States. Haiti named **Our Lady of Perpetual Help** as its patroness. **Our Lady** is patroness of Hungary, under the title of her **Assumption**. **St. Patrick** is patron of Ireland, and all wearers of the green in the world. **St. Andrew** the Apostle is patron of

Scotland. **St. James** is the patron of Spain; he has a shrine at Compostella. Italy is truly the land of saints, each town and countryside having its patron and even its special Madonna.

St. Boniface or Wynfried, is the patron of Germany, the country he evangelized. **St. Ansgar** is the patron of the Scandinavian lands; **St. Olaf** is particular to Norway, and **St. Bridgid** (not the Bridgid of Ireland), is patron of Sweden. **St. Francis Xavier**, patron of missionaries, is the special patron of Japan. **St. Clement** Mary Hofbauer is the secondary patron of Vienna. **St. Gerard**, a Redemptorist lay brother, is invoked by expectant mothers for safe delivery. **St. Alphonsus**, founder of the Redemptorists, was named patron of moralists and confessors.

Patron of skaters is **St. Ledwina** of Flanders who hurt herself while skating and was 38 years an invalid.

St. Monica, who obtained St. Augustine for the Church, could she not be a patron for mothers who pray for their wayward sons? The actors have their saint, the lively **St. Genesius**. Cancer victims have the holy **St. Peregrine** to assist them, and there is even one for so-called hopeless cases, **St. Jude**!

What a list of patrons and what a list of their patronages! Many, many are left out, but these will remind us that we have friends in Heaven who intercede for us in all our ills and needs.

St. Philip Neri, founder of the Congregation of Oratorians, was the first to introduce religious music with chorus, solo voices & orchestra.

THE VERY YOUTHFUL IMAGE OF OUR LORD ON THIS 3RD CENTURY MEDALLION IS STRIKINGLY DIFFERENT FROM HIS LATER PORTRAYALS IN SACRED ART.

BIGGEST RELIGIOUS ORDER IN THE CHURCH IS THAT OF THE SISTERS OF CHARITY, WHICH WAS FOUNDED BY ST. LOUISE DE MARILLAC. IT NUMBERS SOME 45,000 MEMBERS.

UNTIL THE DISCOVERY OF HER REMAINS IN A ROMAN CATACOMB IN 1802, ST. PHILOMENA, THE VIRGIN MARTYR, WAS UNKNOWN TO HISTORY. COUNTLESS CHURCHES & SHRINES IN HER HONOR HAVE SINCE BEEN ERRECTED.

NUN-SURGEON BIDS FAREWELL



One of Maryknoll's 17 Sister-physicians and its first Sister-surgeon, is shown visiting with her nine-month-old twin nephews, Mark and Matthew Smolen in Seattle. Sister Ann Veronica is now enroute to Pusan, Korea, where she will join the staff of the nearly-completed Armed Forces Memorial Hospital. The father of the two boys, Sergeant 1st Class Joseph Smolen was a prisoner of war in North Korea for 33 months during the Korean conflict. (NC Photos)

Indian Mission Nuns Celebrate Silver Jubilee

MARTY, S.D. — The only order of nuns dedicated exclusively to working with American Indians marked its 25th birthday recently.

Oblate Sisters of the Blessed Sacrament gained papal recognition 13 years after their establishment while Archbishop William O. Brady of St. Paul was bishop of Sioux Falls, S.D.

First postulants of the order were seven Sioux Indian girls who took their veils at St. Paul's mission here Oct. 6, 1935.

The late Rev. Sylvester Eisenman, O.S.B., superior of the mission, established the congregation with the aid of three Sisters of the Blessed Sacrament, an order founded by Mother Katherine Drexel in Pennsylvania to serve Indians and Negroes.

Sr. Mary of Lourdes from the Pennsylvania community became the new Oblate's first superior.

Thirteen years later Bishop Brady helped Fr. Sylvester write a petition to the Holy See for approval of the new order. The petition was granted in June 1948.

The Rev. Gualbert Brunsman, O.S.B., is present head of the Indian mission.

In 1953 a new constitution for the Oblate nuns was approved by the pope. It made their com-

munity self-governing with elected superiors and permitted white girls to join the previously all-Indian order.

A new building was erected four years ago to house aspirants, postulants, novices and "junior" Sisters.

The order now numbers 16 professed nuns.

Indian Co-Op Planned in Northwestern Ontario

MINAKI, Ont. — A new type of co-operative is being organized here by the Oblate missionaries for pulp wood cutting exclusively by Indian laborers.

The local forestry branch office is granting wood cutting permits at reduced rates; the MANDO Company has offered to buy 750 cords of pulp wood this fall and 250 more in January 1961 at the price of \$23 a cord.

Workers will be paid \$8.50 a cord, less \$1 for administration and \$1 for a building fund. The 1,000 cords will net the co-operative \$5,050.

Archbishop Asks Indian Vocations

More Indian children should enter the religious life, His Excellency Archbishop W. M. Duke of Vancouver said, following a recent tour of Indian mission schools in the Anaham district.

After inspecting school provided by the Department of Indian Affairs the Archbishop said that facilities were good.

"Now that good grade and high school education is being provided for the Catholic Indian youth some Indian boys should find their way to the Seminary of Christ the King at Mission or to the Novitiate of the Oblate Fathers in Ottawa," the Archbishop said.

"Some generous and self-sacrificing Indian girls should find their way to the novitiate of Mary Immaculate for Indian girls as postulants for the religious life in their native community organized to help and care for the Indian people," the Archbishop added.

The Archbishop made the tour after consultation with Bishop M. A. Harrington of the Kamloops diocese where the schools are located.

He was accompanied by Father Robert Kelly, O.M.I., of St. Mary's Indian school at Mission City and Director of Indian Vocations in the Vancouver Archdiocese.

During his tour the Archbishop visited the Indian Day school at Mount Currie staffed by five Sisters of Christ the King, St. Joseph's Residential School at Williams Lake staffed by the Sisters of the Child Jesus, and the new \$147,000 Anaham school under the direction of nine Sisters of Christ the King.

"The Anaham Reserve seems to be in excellent condition with 100 families — with good homes and beautiful children and a very

good school attendance," the Archbishop said.

The Archbishop said employment opportunities for Indians in the area were good, "helping them to maintain their homes and children."

"There was evidence, however, of some misuse of liquor there as up the coast and in the Fraser Valley," the Archbishop said.

"Greater advantages for the Indian people for obtaining liquor are sometimes pressed by those who hope to benefit by it by votes or profits and not always in the interest of the Indian people," he added.

"The Indian people themselves should prove that they are worthy of every liberty by their sobriety and industry and good moral conduct and economy in saving their earnings for the betterment of their homes and children," he said.

Of the province's 40,000 Indians, 24,000 are Catholics.

There are 10,472 Indian children now attending school: 3,626 in day school, 2,686 in residential school, 3,588 in integrated schools and 572 being educated in hospital.

Indian from Peru At Boston Seminary

LIMA, Peru (NC) — A full-blooded Aymara Indian from the Andes has left for Boston, Mass., to study for the priesthood.

Domingo Llanque, 20, is one of six Peruvian seminarians invited by His Eminence Richard Cardinal Cushing, Archbishop of Boston, to study in Boston's major seminary. The Peruvian seminarians will remain in the United States for the entire course of preparation for the priesthood.

Mr. Llanque spoke only the Aymara language until he was nine years old, when he began to learn Spanish in a rural mountain school. At the age of 14 he entered the minor seminary of the Maryknoll Fathers in Puno, where he began to study English. He now speaks all three languages fluently.

Cardinal Cushing, a recent visitor to Peru as papal legate to the National Eucharistic Congress, gave six scholarships to the seminarians of Peru's only major seminary, Santo Toribio. Domingo Llanque gave an address of welcome to the Cardinal in English when he visited the seminary.

Revs. G. Paris, R. Ferron and C. Ruest, together with two local Indians, are on the board of directors of the new co-operative.

Next month: Read in the Indian Record: "The U.S. government and the Catholic Indian Missions" (1823-1881), by Rev. Peter J. Rahill, D.D.

Indian and Metis Service Council

(Citizen, Oct. '60)

In Prince Albert, Sask., as in many other Canadian cities, an increasing number of Indians are coming from the reserves to find jobs, or to get technical training and other forms of education. This is true also of the Metis who live off the reserves.

In order to help these people in their search for a better way of life and to promote better relations between them and the non-Indians in the community, the Prince Albert Indian and Metis Service Council was set up in May 1960. Community groups both Indian and non-Indian, are represented on the Council.

The objectives of the Council are as follows:

1. To study the needs of Indian and Metis people in Prince Albert;
2. To initiate community action in respect to these needs;
3. To encourage the fuller community participation of people of Indian descent;
4. To create better understanding between Indian and non-Indian citizens.

Membership on the Council has a broad base in the community and is clearly outlined in the constitution.

Provision is made for about 60 representatives from groups that include: the Band Councils on the Indian reserves of the three neighboring agencies; the Prince Albert Indian and Metis community; the Federation of Saskatchewan Indians; church organizations, women's groups and service clubs; the clergy; certain government departments (municipal, provincial and federal); the Saskatchewan Indian Teachers' Association; the Saskatchewan Teachers' Federation; and some other interested groups.

Meetings are held once a month from September to June.

The Council began its career by considering the problems that confront it. According to a re-

port in "Indian Outlook", the needs listed at the inaugural meeting in April were "job placement service, hostels for visitors and school students, housing registry for students and workers, counselling service, a well-equipped and friendly social centre, opportunity for organizing activity groups and developing leadership, and opportunity to take a greater share in community life."

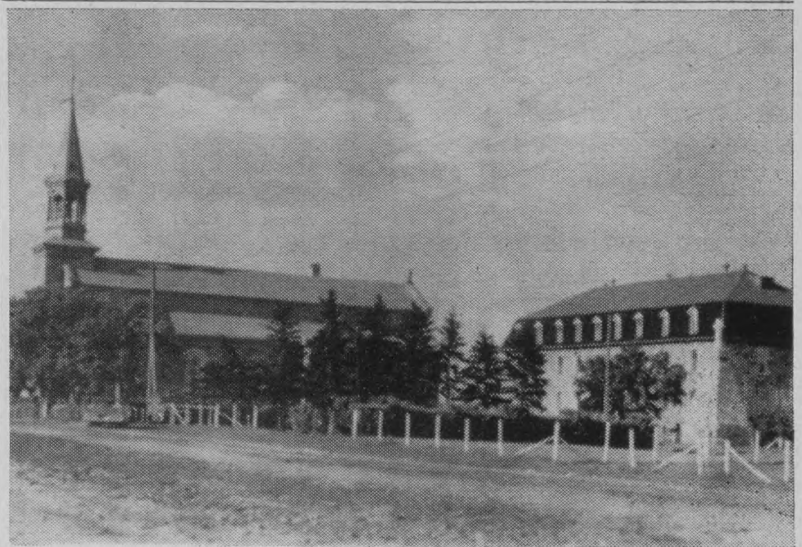
At subsequent meetings in May and June 1960, the Council invited Walter Hlady of the Centre for Community Studies, University of Saskatchewan, and John Melling, Director of the Indian-Eskimo Association of Canada, to tell about what had been done elsewhere to help solve such problems.

Mr. Hlady described "what had been done in centres such as Winnipeg and The Pas, Manitoba, to encourage the integration of people of Indian ancestry into the life of urban centres. He pointed out that leadership training courses had been part of the program as well as helping the people on the reserves to develop their skills."

Mr. Melling "told of the need of such service councils in those urban centres to which more and more people of Indian descent were making their way. He described in some detail the work of the Friendship Centre that had been set up in Winnipeg and told of the co-operation of various organizations, business firms, etc., in helping to establish a centre that was now playing a vital role in the integration and acceptance of the Indian people in the life of the city."

At the election of officers, Mrs. Rowena McLellan of the YWCA was elected president of the Council, with the Rev. Adam Cuthand, an Anglican clergyman of Indian origin, Montreal Lake, as vice-president; Miss Jean Cuthand, of the Indian and Northern Health Service, Prince Albert, as secretary; Father L. Houde, O.M.I., of Duck Lake as treasurer; and David Knight, Chief of the John Smith Reserve as chairman of publicity. These officers, along with six others (three Indian and three non-Indian) act as the Executive Committee.

The officers named above all took an active part in bringing the Council into being. Much credit is also due to Ray Woolam, Director of the Sask. Provincial Committee on Minority Groups, who assisted in the preliminary planning and continues to help with information and advice.



Rev. P. Châtelain, O.M.I., has been appointed parish priest of Camperville, Manitoba. The parish church is shown above, left. To the right is the 100-student Indian Residential school.

Teachers Hold Convention

WINNIPEG — A convention of the teachers of the Clandeboye and Fisher River Indian agencies was held at the Assiniboia Indian residential school, October 27 and 28.

Sixty-five teachers registered at the convention chaired by Mr. M. Muzaka and Rev. O. Robidoux, O.M.I.

It was the first time in Winnipeg that sixty-five Indian day and residential Indian school teachers met to discuss common problems. The Fisher River and the Clandeboye Indian agencies amalgamated to form a new association so that other similar conventions will be held in the years to come.

The new executive is composed of president Rev. Father O. Robidoux, past-president M. Muzaka, vice-president A. Dunitz, secretary-treasurer Mrs. J. Benoit, executive: Miss M. Field, F. Koop, Miss Meade, Miss Ross, Mr. Anderson and L. Joubert. It will have the task of planning a constitution for the new association.

tion and preparing the 1961 convention.

The Indian Affairs Branch was represented by regional supervisor A. Leslie, Indian school inspectors J. Slobodgian and A. Freisen, agency supt. Daggit and Tully; the Indian Health services by Dr. Nicholas; the provincial Dept. of Education by inspector K. Pokrant and the Civil Service Association by J. Baird.

The teaching of arithmetic, reading, phonics, language, social studies, science, vocational training and guidance were discussed.

SELF-HELP PLAN AT NORWAY HOUSE

F. Robert Langin has been named by the Manitoba government as a community development officer and will be posted at Norway House.

Mr. Langin's main duties will be to work with Indian and Metis to help them develop programs that they think would be of value in improving their economic and social status. There are some 1,600 people of Indian and Metis descent living in the northern settlement.

Mr. Langin was area administrator at Inuvik.

A similar appointment is slated for Camperville.

• Of all the provinces, Ontario has the largest Indian population, about 40,000 or one-quarter of the national total; the largest Indian tribe has always been the Ojibwa, who live mainly in Northern Ontario.

16 Pupils at Jr. Seminary

FORT ALEXANDER, Man. — Sixteen pupils are now attending St. John's junior seminary here; 6 are in grade VIII, 5 in grade IX and 5 in grade X.

The seminary's director is Rev. Armand Plamondon, assisted by Rev. Paul Gagné and Marc Monforton, O.M.I., as teachers. In charge of spiritual guidance and of recruiting is Rev. Appollinaire Plamondon, O.M.I., pastor of Fort Alexander Indian reserve.

Care of the institution is in the hands of four lay auxiliaries who live as members of a community.

Fine Forest Fire Fighters

Indians are playing a major role in checking timberland fires that flare up throughout the heavily forested areas of this Northern Ontario district.

Says Sioux Lookout district forester W. G. Cleaveley: "It has been said that one Indian fire-fighter is the equivalent of four average white fire-fighters. After seeing them in action this year, it is difficult to argue against this comparison."

In addition to six permanent staff employees and 22 seasonal staffers of Indian extraction — in jobs ranging from clerks to towermen — the district office at Sioux Lookout hires 400 Indians during the fire season.

Quebec Indians Hold Folk School

(Citizen, Oct. '60)

Loretteville Huron Village near Quebec City was the scene of a week's seminar or folk school June 26-July 3. Leadership training and the development of community and social action were the main objectives of the sessions.

The school was attended by twenty-eight Indian delegates selected by their band councils and representing Abenakis (Odanak), Algonquins (Notre-Dame-du-Nord and Temiskaming), Hurons (Loretteville), Iroquois (Oka) and Montagnais (Bersimis, Pointe-Bleue and Sept-Iles). All were French-speaking.

Sponsored by the Indian Affairs Branch in co-operation with the Citizenship Branch of the Department of Citizenship and Immigration, planning and organization of the school were carried out by Roméo Boulanger, Regional Supervisor of Indian Agencies; Miss Berthe Fortin, social worker, A. J. Doucet and A. R. Jolicoeur, all of Indian Affairs; and A. J. Cormier of the Citizenship Branch. Specialists in sociology, recreation techniques, economics, co-operatives and education assisted at the sessions.

The delegates shared responsibility in four teams for the recreational programs, table service and care of the premises.

Rev. André Renaud, O.M.I., gave a sociological interpretation of Indian history and development to the present time, showing how Indian culture is subject to change. Films on various cultures, their evolution and adaptations were shown to illustrate Father Renaud's talks.

A. J. Cormier suggested various ways in which social action may be taken. He described

characteristics of a community leader, outlined the ways and means of taking social action, and explained the basic principles of associations such as co-operatives and voluntary organizations.

Conan Arseneau, a social worker, dealt with recreation techniques. The speaker explained how a survey of the recreational needs of the community could be made and then followed up through program planning.

In addition to the lecture series, there were study periods conducted by specialists dealing with legal and economic problems and consumers' and producers' co-operatives. A model band council meeting was held chaired by a Montagnais delegate, Thommy Nepton. An Indian Homemakers' Club meeting took place with Mrs. A. Picard, of the Loretteville, as chairman. A Women's Institute meeting was held, presided over by Mrs. Lantier, president of the Loretteville Institute branch.

An Abenaki, Jean-Paul Nolet, a CBC announcer, told about his

participation in Canadian cultural activity.

As a result of the study program, the participants of the folk school acquired an overall view of their problems and some objectives for future action. They learned how social action may be accomplished and about the responsibilities that are involved. They also learned some particular methods of action in social, economic and political fields.

Individually, the delegates became aware of their responsibilities to the community and resolved to do something about them. A number of the Indians had in mind concrete projects which they were considering for their communities and about which they were making legal and technical inquiries.

The delegates want to examine the possibility of creating a federation of Quebec Indians with a view to analyzing the problems of their communities and uniting the efforts of the various bands to improve their situation.

They believe that it is necessary to collect as complete information as possible on the history and culture of Indians so that they will have a better understanding of their own background and a clearer knowledge on which to base a justifiable pride in their Indian inheritance.

They hope that the Indians will be able to take more and more responsibility for the conduct of their own affairs.



Father Bernardin J. Patterson, O.S.B., of St. Maur's Priory, South Union, Ky., has been appointed sub-prior of his priory. A native of St. Louis, he is one of 14 Negro Benedictine priests in the United States. Father Patterson is the first appointed to an official position. (NC Photos)

Indian Narratives Preserved in New Book

Fascinating lore of the Plains Indians is presented in "Indian Days on the Western Prairies," the latest book by Dr. Marius Barbeau, retired ethnologist of the National Museum of Canada.

The 234-page book contains 75 narratives, practically all recorded by Dr. Barbeau in 1926 when he listened, with interpreters, to the stories of Blood, Blackfoot, Stony, Cree, Sarcee and Kootenay Indians. These narratives, together with material related by other westerners with special knowledge of Indian life and culture, offer authentic, and frequently amusing, insight into Indian life and manners and preserve numerous legends, incidents and anecdotes that otherwise would be lost to history.

Several chapters from Dr. Barbeau's 1923 book, "Indian Days in the Canadian Rockies," which is now out-of-print, provide a social and historical background to the tales.

The book is illustrated with 15 pen-and-ink sketches of well-known Stony and Kootenay Indians done from life by W. Langdon Kihn in 1922, and 150 illustrations originally done by Canadian and American Indians of the plains. A number of these are reproductions and designs and descriptive paintings done on buffalo or elk hides while the remainder are crayon and pencil drawings.

"Indian Days on the Western Prairies" was designed by Arthur Price, Ottawa artist, and published by the National Museum of Canada as an anthropological bulletin. It is available from the Queen's Printer, Ottawa, at \$4.00.

Alberta's Indian School Teachers Have Convention

CLUNY, Alta. — A two and one-half day meeting of Alberta's Indian School Teachers Association was held here October 13-15 at the Crowfoot Indian residential school, on the Blackfoot Reserve.

The chief of the Indian Affairs Education Division, Mr. R. F. Davey, of Ottawa, was present at the meeting.

Main speaker was Miss Kathleen Collins, primary supervisor of the Burnaby Public School Board, B.C., who spoke on motivation. Mr. Davey commented on motivation as viewed through the eyes of an administrator; his talk was followed by a discussion period. Miss Ethel Martens, health educator, Department of National Health and Welfare, spoke on health in the classroom. Syd Moore, consultant, Cultural Activities Branch, of Alberta, discussed recreation, and followed up his talk with a social evening.

The last period of the convention was given to denominational meetings, at both Crowfoot School and Old Sun School.

At the banquet, Rev. Gerald

Fortier, O.M.I., in the absence of president Mr. Kempling, installed the new executive for the coming year: president: Rev. Joseph Couture, O.M.I. (senior teacher, Crowfoot); 1st vice-president: Ronald Campbell (principal, Morley Residential School); 2nd vice-president: Mr. Clive Linklater (teacher, Blue Quills Residential School); secretary-treasurer: Sylvia Marsh (teacher, Crowfoot).

The 2nd vice-president, Clive Linklater, is of Cootchiching Reserve, Fort Frances, Ont.; he graduated from Qu'Appelle Indian Residential School, Lebreton, Sask., in 1954. Following a year's training at the Moose Jaw Normal School, Clive Linklater taught a year in Saskatchewan. From there he transferred to Alberta where he has taught in both Day and Residential Indian Schools. At the present time he is on the staff of the Blue Quills Residential School, St. Paul, Alberta.

The 1961 convention will be held in Edmonton, October 5 and 6.

Know Your Canada

(Prepared by the Research Staff of Encyclopedia Canadiana)

Are the Eskimo A Separate Race?

From the early days of Arctic exploration, scholars have debated whether the Eskimo constitute a separate race distinct from other American aborigines or whether they are merely a branch of our Indians that moved into a unique environment and developed their own appearance, language and ways of life.

Until the late 19th century, Europeans had come into close contact with the Eskimo mainly at the extreme limits of their range — Alaska on one side and Greenland and Labrador on the other — and they had assumed that the physical type, the language and the customs were fairly uniform everywhere. This is now known to be incorrect.

In Alaska, and even in Canada which contains less than a fifth of the total Eskimo population, there have been discovered marked differences between groups in different areas, differences that suggest a complex history extending over many thousands of years and an origin from more than one racial strain.

• The Holy See is studying a miracle attributed to the intercession of Ven. Kateri Tekakwitha. This could clear the way for her beatification within a year.

Bill of Rights

Is It To Be A Charter For Indians?

By WILLIAM MORRIS

Prime Minister Diefenbaker's Bill of Rights crystalizes a number of problems concerning the legal status of Canada's 180,000 Indians; problems which have been stumbling blocks for every administration.

In granting Indians the right to vote in federal elections recently, a move endorsed by every political party, the Government perhaps has gone as far as it can to place Indians on a free and equal basis with other Canadians without making changes in the Indian Act, something which could be hotly opposed by many Indians and prove politically embarrassing to the administration.

The question of Indian rights and privileges has become so confused for Indians and non-Indians alike that any legislative change in their status becomes an exercise in political tightrope walking. To be effective, the Bill of Rights requires that a number of changes be made in the Indian Act which would revolutionize Canada's handling of her first citizens, but which might stir up a hornet's nest of opposition on

lem. Under the Indian Act, an Indian girl who marries a non-Indian ceases to be an Indian in the eyes of the law — in some cases even in the eyes of her people. Once married she may no longer inherit her father's property or his house.

The restriction on selling property only to members of a band could make it impossible for an Indian to obtain a fair price for his land or home because of the inability of anyone else to pay the price. But so long as reserves remain segregated communities no change can be made in this structure despite the hardships it inflicts on Indians, or the fact that it is contrary to the Bill of Rights. Of all the problems associated with Indian communities, the question of private property stands foremost.

The Bill of Rights also hopes to guarantee to all Canadians freedom of assembly and association. This means that anyone has the right to unite with others in groups of their choice without state interference and to associate freely with any other citizen. The trespass sections of the Indian Act, however, could be said to deprive Indians of both these rights.

These sections state that only members of a particular band of Indians have the right to go onto reserve lands. Others may go if invited and may stay for more than a few hours if special permission is granted by the council. But in each instance limitation is placed upon what the Bill of Rights holds to be a fundamental freedom.

Another side of the same question concerns the right of freedom of religion, also part of the Bill of Rights, and which may be endangered by the trespass sections of the act. Any religious denomination wishing to hold service on a reserve must obtain prior permission of the band council. While four of the larger denominations are already represented on reserves, dozens of others are not, and they do not have the basic freedom to exist there given them elsewhere in Canadian society.

The trespass sections could also stop a Canadian who had given up his Indian status from returning to the reserve to visit friends or family.

Other restrictions such as bank loans, and privileges, such as exemption from taxation, all have been given Indians for the sole purpose of protecting them and providing them with an opportunity for a gradual introduction into Canadian society. But we are approaching the time when measures which though

initially protective are restraining basic freedoms, and there is no Government policy in existence which is able to meet these needs.

The present administration has gone on record as favoring removal or amendment of Section 112 of the Indian Act which provides for the automatic enfranchisement of Indians capable of taking care of themselves. This is the legal process through which Indian status is changed to one of complete freedom and independence. While this section of the act has caused a great deal of controversy in recent years (it has seemed to some Indians that it involved a degree of compulsion), it has never been applied, and for this reason alone needs, at least, to be amended. Yet, if the basic principle involved, which has been much maligned by some groups, is taken out completely, Canada's policy toward Indians will not differ greatly from South Africa's apartheid policy. After all apartheid is only separate political and legal and economic status on the basis of race.

Citizenship and Immigration Minister Ellen Fairclough repeatedly has called for increased educational services for Indians. She is quite right, and education

might well dispell the present attitudes of some Indians who look upon Canadian citizenship as the most dreadful thing which could be given to them. While the past decade has seen progress in the economic well-being of Indians, this has been largely due to increased welfare assistance from Ottawa, and not to an overall improvement in the Indian's ability to fend for himself.

If the Bill of Rights is to be a charter for Indians, Canada will have to find a way of making its freedom available to them. As the Indian Eskimo Association of Canada has recently stated: "We see that there has to be a continuing effort to create among the Indians, material well-being, civic sense, and social cohesions. We do not see how present safeguarding of the peculiar Indian rights and present enforcement of their disabilities can be combined harmoniously with their journeying to the Good Life."

This, as the statement makes clear, "is a critically important question" and one which Canada sooner or later through its elected representatives must resolve.

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William Morris is in the Department of Anthropology, University of Toronto. This summer he is working on a study project at the Blackfoot Indian Reserve in Alberta.

some reserves. At the same time though, a number of Indians are demanding that changes be made immediately and the Bill of Rights provides an opportunity to consider these matters.

One of them involves the status of reserve lands and the right of Indians to obtain title to lands used by their ancestors for centuries, and to homes which have been built on them. The Bill of Rights recognizes as a fundamental freedom the right to own property, yet since the title for reserve lands is vested in the Crown, Indians can never own their own property. If they could, some reserves through land sales or alienation would cease to exist. Under the present system an Indian may only obtain a certificate of possession to his land, but he cannot transfer the title to anyone not a member of the band, thus stopping the possibility of just such a break up.

Even this limited freedom is opposed by some Indians. Because of increasing population on reserves — Indians are the fastest growing segment of the Canadian population — large tracts of reserve lands may be worked only by a few individuals, leaving the others with little or no land to farm. Thus some groups are asking Ottawa to rescind the certificate system so all lands would be held communally.

But there is another and more unfortunate aspect to the prob-

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Teepee-Shaped Church Dedicated By Archbishop Jordan At Hobbema

The world's first teepee-shaped Church was dedicated at Hobbema, Alberta, on October 27 to serve the Catholic Indians of the reserve. Most Rev. Anthony Jordan, O.M.I., Coadjutor of Edmonton, who presided at the dedication ceremonies congratulated the Oblate Fathers of Hobbema on having selected a design which will be "an endless link with the past."

Following the blessing, Rev. G. M. Latour, O.M.I., pastor of Hobbema, celebrated Mass in the \$75,000 church which is dedicated to Our Lady of Seven Sorrows.

The sermon was given in Cree by Father P. Mercredi, Cyprien Larocque, a member of the Ermineskin band council, speaking in both English and Cree, expressed the gratitude of the Indians for such a fine church.

The new church will accommodate 640 adults. For the blessing ceremony more than 700 adults and children squeezed into the building.

The idea for the unique design originated with Father Latour. With the help of Fathers Voisin, Paradis and Allard, he prepared a rough plan. Architect J. H. Donahue of Edmonton designed the building in accordance with this plan. While this is the world's first teepee-shaped church, the inspiration for its

conception may have been prompted by the church of Our Lady of Victory at Inuvik, N.W.T.I., which is shaped like an Eskimo Igloo.

The teepee effect was achieved by arranging six laminated wooden arches in conical fashion, which rise 45 feet from the centre of the building. The base of the "teepee" is 45 feet in diameter and the altar is situated directly in the center of this area. The lower portion of the impressive altar is of masonry construction and is topped by a 2,400 pound slab of granite which forms the table of the altar. The polished copper tabernacle is also shaped like a miniature teepee.

A large number of clergy and parishioners attended a banquet following the dedication ceremonies. Special guests at the event were Mr. and Mrs. Joe Kramer, pioneer members of the Hobbema congregation.



The Coadjutor Archbishop of Edmonton, the Most Reverend Anthony Jordan, O.M.I., D.D., Indians of the Hobbema Reservation, their children and members of the Order of the Oblate Fathers joined in the blessing of the Church of Our Lady of Sorrows at Hobbema Thursday, October 27. Archbishop Jordan is shown blessing the interior (above) of the church. Other ceremonies were carried out inside the church. (Engraving courtesy Wetaskiwin Times.)



UNIQUE CHURCH — The world's only teepee-shaped cathedral, the Catholic Church of Our Lady of Seven Sorrows, was blessed and dedicated at Hobbema. More than 725 persons, some

of whom are shown in the picture, witnessed the impressive ceremony. (Photograph by Ron Hayter; Engraving Courtesy Edmonton Journal.)

Can Always Fish For Food

OTTAWA — Indians can fish in the closed season providing the catch is food for themselves, fisheries department officials said Tuesday.

They were commenting on a statement by Chief Jack Peter of the Oiaht Band on Vancouver Island that an Indian had been arrested and fined for doing so.

The chief said West Coast Indians are faced with starvation this winter because of a poor fishing season.

Fisheries officials said they were not aware of the man being fined but felt he must have been fishing without a permit or using the catch for sale or barter.

They said a 1957 letter to the chief from former fisheries minister Angus McLean is still in effect.

The minister's letter said Indians can fish in closed season and even in rivers not open to commercial operation provided the fish is for personal consumption. They must also have a permit, which is issued free.

Boy Saves Girl

LETHBRIDGE, Alta. — A 10-year-old Indian boy has been credited with saving the life of a three-year-old Indian girl last June.

Leroy Bull Calf was working in the garden of his Standoff home on the Blood Indian Reserve when he heard a child's cries.

He ran to Belly River and saw Darlene Beebee, daughter of Mr. and Mrs. Howard Beebee, being carried downstream. The boy leaped into the chest-deep water and managed to hold the child until his step-sister, Theresa Plain Woman, helped the two from the water.

Apparently the child was playing on the riverbank when she fell in. The river was reported very muddy and swift at the time of the mishap.

PEMBERTON LOSES CHIEF

A link of the past was broken last September when death came to Indian chief Paul Dick, 86. He was one of the last of the stalwarts of the fast-thinning Indian celebrities.

He was buried from the Mt. Currie mission by Father Coffin, O.M.I., resident priest at Mt. Currie, and Father Campbell, O.M.I., head of the Indian missions from Kamloops.

He leaves a wife and grown up children, grandchildren and great-grandchildren, even to the fifth generation.

Deadline for December issue is November 30. Scribes please comply!



Members of the planning committee for the Indian and Metis Conference scheduled for Feb. 21-24, 1961, held their first meeting in Winnipeg November 4. Present at the meeting were, left to right, Mrs. Marion Meadmore, special events chairman; Rev. Gontran Laviolette and Mrs. F. M. Bastin, co-chairmen of the conference, and Ray Mousseau, of Marius, Man. The conference will be sponsored by the Welfare Council of Greater Winnipeg. (Bill Rose Photo; Engraving courtesy Winnipeg Free Press.)

F.S.I. Meets at Fort Qu'Appelle

FORT QU'APPELLE — Twenty-two resolutions, evolved from a "problem census" carried out in earlier discussion groups, were passed at the annual conference of the Federation of Saskatchewan Indians which concluded here Oct. 4.

A major resolution approved by delegates asked that Saskatchewan Indians come under provisions of the proposed medical care plan when it comes into effect, and that premiums should be paid by Indian health services.

A resolution asking that reserve members be allowed to decide the liquor referendum for themselves, regardless of decisions of bands on adjoining reserves was also passed at the conference.

A further resolution urged that the Federation continue to press for staggered elections for the office of councillor, separate election for the office of chief, salaries for chiefs and increased authority and longer terms for chiefs and councillors.

Study of the development of model co-operative or community projects was also recommended with a view to the establishment of similar projects on reserves when requested.

Other resolutions dealing with nursing stations, day schools, development roads in northern areas, counselling services, training of Indians and formation of health committees on reserves were also passed at the conference.

Oest Zakreski, placement officer for the federal Indian Affairs branch, gave an interesting outline on the employment and

placement program of his division.

He said that upgrading classes were planned this year for Indian young people in Regina and possibly Prince Albert. Rehabilitation classes for 10 handicapped Indian students will also be held in Saskatoon, under the guidance of specially trained workers, to assist these people to qualify for employment in selected fields.

Museum and Library For Six-Nations

An all-Indian committee was set up recently to study the organization of a Six Nations museum and library.

The three-member committee was named as the Institute of Iroquoian Studies opened its third year of activity of the Grand River Lands (Six Nation Reserve).

Named to the body were Chairman William Smith, Mrs. Walter Hunter and Mrs. Andrew Jamieson.

Micmac's New Church

The Indians on the Micmac reservation will soon begin to build a new St. Catherine's Roman Catholic Church to replace the old church destroyed by fire in May. The Indians will finance the project themselves.

Conference For Metis, Indians Set

The seventh annual Indian and Metis Conference will be held in Winnipeg Feb. 21 to 24, 1961, it has been announced.

Plans for the conference, sponsored by the Welfare Council of Greater Winnipeg, are at a preliminary stage, officials say.

Social and economic problems of Indians and Metis in Manitoba will be the main theme of the conference, a spokesman said.

Co-chairmen of the Conference and of the Planning Committee are: Rev. Father G. Laviolette and Mrs. F. M. Bastin. Secretary is Mr. Lloyd Lenton.

Seven sub-committees — orientation, publicity, program, hospitality, special events, handicrafts, arts and letters — are now actively engaged in the immediate preparation of the four-day meeting which will attract several hundred participants.

Take Part in Pageant

Twenty Indians from the North Shore and St. Mary's School at Mission, have been chosen to take part in the Centennial Pageant Nov. 17-20, marking the centennial of St. Peter's parish, in New Westminster, B.C.